THE *Saints Mansions* IN HEAVEN.

A DISCOURSE occasioned by, and Preached upon THE DEATH and FUNERAL OF Mrs. *Elizabeth Brookes*, (Late WIFE To Mr. *Samuel Brookes*, Minister in *Dorking*, in *Surrey*.) Who Deceased *March* 13th, 1697.

By *THO. DOOLITTLE*, M. A.

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The EPISTLE

TO

Mr. SAMUEL BROOKES,
Mr. JAMES WYLD,
Mrs. SARAH WYLD.

My much esteemed Friends,

HEAVEN *and Hell are the Long, Eternal Homes, and Abiding Places that all, in this short Pilgrimage are hastening to, and quickly will be lodg'd in, at the* Door of Death, *that stands betwixt the Two Worlds, Angels stand ready to receive the separated Souls (according to the Sentence past upon them by the omniscient and impartial Judge in their particular Judgment) to carry them to that unchangeable State to which they shall be determined: the* Bad *Angels to drag the frighted, sorrowful Souls, that left their Bodies in Unregeneracy, to the Place of Torment: the* Holy *Angels of God to transport sanctified, separated, joyful Souls, to the Paradise of unexpressible Pleasure, in the Presence of their God and Saviour; where* both *shall be for ever fixed, the* one *without all Hope that their Misery will end, the* other

without all Fears that their Happineſs ſhall ceaſe: That *will aggravate the Puniſhment of the Damned in Hell*; this *will be additional increaſe of the Joy of the Saved in Heaven.*

Having Preached about the Saints Convoy to Heaven, *occaſioned by the Death of Mr.* Benjamin Lindſey, *Three Weeks before, and then receiving the ſorrowful Tidings of the deceaſe of this Relative of Yours, and Your deſire of a Funeral Diſcourſe thereupon, my Thoughts preſently fixt upon* The Saints Manſions in Heaven: *Setting forth in the one the Saints ſafe Conduct by the Guard of Holy Angels to the very Gates of our Father's Houſe above, and in the other, their Entrance in, and taking Poſſeſſion of their Manſions, and their joyful Entertainment, and Everlaſting Happineſs therein; and the Deſire of the ſurviving Relations of the Former, and yours of this, was the Reaſon of the Publiſhing of both.*

Dear Brother,

The Sacred Office You are called to, to Preach the Goſpel of our Lord Jeſus unto others, excuſeth me from ſaying much unto You, not doubting but You that are able to comfort, to inſtruct others in the like Caſe, know

know how to apply the Grounds of ſupport to Your ſelf, and the Directions for a ſanctified improvement of ſuch afflicting Providences, now it is Your own; that I may not ſay to You as Eliphaz *did to* Job, Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak Hands, thy Words have upholden him that was falling, and thou haſt ſtrengthened the feeble Knees: But now it is come upon thee, and thou fainteſt; it toucheth thee and thou art troubled: *But I wiſh that You may be ſo comforted in this Your Affliction, by the God of all Comfort, that You might be more and more able to comfort ſuch as are in any Trouble, by the Comfort wherewith You Your ſelf are comforted of God.*

The Sweetneſs *of her Temper, the* Tenderneſs *of her Love, the* Suitableneſs *of her Company, the* Forwardneſs *in her to what was Spiritually Good, together with the Likelihood (by reaſon of her Younger Years) of abiding longer with You; yet the* Shortneſs *of the time in the Conjugal Relation, and the* Suddenneſs *of her Removal from You, in ſo few Days after her Sickneſs did ſeize her, muſt all concur to the Increaſe of Your Sorrow, in being now left ſo Solitary, without any more of her Company.* Eſpe-

Eſpecially when You had a Trial thereof by a violent Feaver, whereby You were brought to ſo great Danger of Death, in a few Days after her Funeral, that for Your Relief You were caſt into a Sweat of above Forty Hours, and afflicted with an inward Bleeding, which hath hitherto taken You off Your Miniſterial Labours, *when the Want of the Care and Attendance of one that was ſo near, muſt needs add to the Weight of Your Affliction; but You know whither to go to have all ſupplied, from the Ciſtern to the Fountain; from the Stream to the Spring; from the failing Creature, to the never-failing God: And as my Prayers ſhall be for You, ſo I beſpeak the Prayers of ſuch as fear God, that by theſe few Lines read by them, do underſtand Your preſent Indiſpoſition for Your Miniſterial Work, would ſtrive with God for Your Continuance, after his removing ſo many Labourers in ſo ſhort a time, as of late he hath done.*

As for You (my dear Friends) that are the ſorrowful Father and Mother *of this Daughter* lately deceaſed, *being a Breach made upon You, after a fore-going, by the Death of another Daughter, eminently Religious, dearly beloved by You, and ſingularly Obedi-*

ent

ent and Dutiful to You, let me be Your Moni-
tor, that while You are poring upon Your Af-
flictions in the Abſence of theſe, Ye do not o-
ver-look God's Mercies to You, in continuing
You ſo long one to another, and other Children
to You both. If with Sorrow Ye ſay, God hath
bereaved us of one Daughter after another;
yet let the one *ſay, with a thankful Heart and*
Mouth, my Wife is continued to me, and the
other, *my Husband is not yet taken from me,*
and both *ſay, tho'* ſome *of our Children are*
removed from us, yet ſome *are continued*
with us; eſpecially ſince God did ſo graciouſly
deliver Your hopeful Son from ſo great Dan-
ger of Death, to which he was ſo near, when
he was cut ſo young for the Stone, and been
preſerved ſo many Years ſince. Do not ſay, be-
cauſe God hath taken away ſome, Ye cannot
be thankful for them that do remain; leaſt
the ſame Divine Hand that removed the o-
ther, ſhould alſo take away theſe, and then Ye
will find that Ye ſhall have more Cauſe of Sor-
row, than yet is come upon You.

Beſides, let the equal Diviſion God hath
made, when all are His more than Yours, he
hath of late (*after ſix before in their Infancy*)
taken the one half of Your Number to himſelf,
and left the other half to You; quiet Your

diſturbed

disturbed Thoughts, and prevent all murmuring Discontents, as if his ways were not equal; especially, when Ye consider that those that are with God, are in a State unspeakably better than those that are with You; and how unreasonable it is, that when Ye desire for Your Children, above all things in this World, that their Souls may be saved, Ye should sorrow (more than becometh believing Christians) when God granteth You Your Desire, or that they could be saved and be with God in their Mansions too soon? Hath God done You or Yours any Wrong, in that he first gave them Grace, and then received them to his Glory? that he did give them special Grace, dare Ye deny? *that he hath received them to his Glory,* do Ye need *to question, when one makes them meet for the other? And if so, is there Reason for excessive Mourning, or the least room for impatient Complaining? Let us grieve we our selves are no more ripe and ready for Heaven, and labour to be sure of* Mansions *there, and then long to have Possession of them. So* Pray *Ye, and so will I, who am,*

Yours, for your Souls Welfare,

April 26. 1698. *Tho. Doolittle.*

THE

THE Saint's Mansions IN HEAVEN.

John XIV. 2.

In my Father's House are many Mansions, If it were not so, I would have told you, I go to prepare a place for you.

THE parting of dear Friends by Death is accompanied with mournful Speeches, with weeping Eyes, with sorrowful Hearts, with wringing of Hands; the several Relations of the departing Person, in the dying Chamber, saying, my *Wife* is departing, my *Daughter* is going, my *Sister* is going; *going!* never to return; *going*, never to be seen in this World any more; she hath taken her leave of us, and we of her. This is a *bitter day*, a *bitter* day, a day wherein God writes bitter things

againſt us; this is a ſorrowful parting time, becauſe after it, there will be no time of meeting upon Earth.

The occaſion of this Funeral Sermon, is confeſt to be inferior to the reaſon of Chriſt's *Farewell Diſcourſe* to his Diſciples, as far as the Servant is inferior to the Lord, or the Sinner to the Saviour, or the Subject-Saint to the King of Saints; yet what the Lord ſaid unto the Diſciples that were his Servants, and he as a Saviour, ſaid to them as Believing Sinners, and as the King of Saints to them as his ſincere obedient Subjects, is applicable to all that are ſuch; therefore upon this afflicting Providence I made choice of theſe words to be my *Theme*, as conſolatory to thoſe Relations that do ſurvive, ſince they have ſuch well-grounded hopes, that *her* ſeparated Soul, is now received into, and poſſeſſed of that *Manſion* in God's Houſe above, which is prepared by Chriſt for the Soul that ſincerely believed on him.

The Diſciples being filled with Sorrow, that *ſuch* a Lord, *ſuch* a Maſter, *ſuch* a Friend as *Chriſt*, was parting from them, firſt by Death, and after that by his Aſcention into Heaven, in this *Valedictory Sermon* (contained in the 14, 15, and 16 Chapters of *John*). He doth acquaint them with ſuch Benefits of his going, that tended to comfort their Hearts, to moderate their Grief, to ſupport their ſinking Spirits.

Four

Four things ſhould engage us frequently to Read, ſeriouſly to Study, and rightly to Underſtand this Farewel Sermon of our Lord.

1. The Dignity of the Preacher; *Solomon* was *Eccleſiaſtes*, a Preacher; but a greater than *Solomon* was the Preacher of this: Not *one* of the *Prophets*, not one of the *Apoſtles*, not *one* of the holy *Angels*, but the only Begotten Son of God, that was in the Boſom of the Father, and knew all his Heart and ſecret Counſels, was the Preacher of this Sermon, as of many others before; all of great worth, but the laſt is not the leaſt.

2. The Excellency of the Matter, being full of Holy Inſtructions, revealing Heavenly Myſteries, containing the Sum of Goſpel-Truths, adminiſtring the richeſts Cordials, and ſhewing the way to Eternal Life.

3. The *time* or *ſeaſon*, when he was near his Suffering and Death, being his laſt Sermon to them, before his laſt Sufferings for them.

Three Holy Men of God, in the Old Teſtament, being near to Death, ſpake largely ſweet words to thoſe they left behind, each of them in a whole Chapter.

Jacob, Gen. 49. *Jacob called to his ſons and ſaid, gather your ſelves together, that I may tell you that which ſhall befal you in the laſt days; gather your ſelves together, and hear, ye Sons of Jacob, and hearken to Iſrael your Father* ——— *And when Jacob had made an end of commanding his Sons, he gathered up his Feet in the Bed, and yielded up the Ghoſt, and was gathered to his People.*

Moſes, Deut. 33. *This is the Bleſſing wherewith Moſes the Man of God bleſſed the Children of Iſrael before his Death.*

David, 2 Sam. 23. *Now theſe be the laſt words of David; David the Son of Jeſſe ſaid, and the Man who was raiſed up on high, the anointed of the God of Jacob, and the ſweet Pſalmiſt of Iſrael ſaid.*———

To the dying Speeches of theſe *Three*, that had walked in the midſt of the fire of Affliction, from which they were looſed by Death, we might add the farewel-words of a *Fourth*, whoſe form is like the Son of God, and the form of his words was ſuch, that did indeed manifeſt him to be in truth the Son of God, in theſe Three Chapters, being as large as thoſe three.

4. The *extent* of our Lord's words reaching not only to the Diſciples then living, but to all that ſhould afterwards believe on him: For tho' there might be ſome things contained herein, that had ſome ſpecial reſpect to the *Diſciples*, yet they are mix'd with others that cannot be limited to them, but are of univerſal Concern to all, as *John* 14. 21. *He that hath my Commandments and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father; and I will love him, and I will manifeſt my ſelf unto him.* 23. *Jeſus anſwered and ſaid, if a Man Love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abade with him*, John 15. 2. *Every branch that beareth Fruit he purieth*

purieth it, that it may bring forth more Fruit; as his Prayer was not only for them, but also for others; *Neither pray I for these alone, but for them also which shall believe on me through their word*; so his Sermon was not only for them, but for others, as he himself did declare at another time, *What I say unto you, I say to all.*

Christ in this Verse (that is the Subject to be treated of at this time) asserts these Four things.

1. *It was his Father's House to which he was going*; as if he had said, I have been in this World among sinful Men, for whose Salvation I did come down from Heaven, from my Father's House, to seek and to save such as were lost, and chosen by my Father to Eternal Life, and when I have finished my Work, I must return from whence I came: Tho' I am Lord of all, yet in this World I have no House, where to lay my Head, not this World, but Heaven is my Home: I have told you how I must go unto *Jerusalem*, and suffer many things of the Elders and Chief Priests and Scribes, and be killed, and at this you were troubled: And now I tell you, I am going from you, and at this also ye are troubled: I am to be filled with sorrow, to Suffer, Sweat as never Man did, to give my Life a ransome for many, to bear the Punishment of Mens Sins in my own Body upon the Tree, and this hath filled you with Sorrow; and after that I am to leave you, and be taken up from you,

and ye ſhall ſee me no more; and this is matter of your Grief; but let not your Heart be troubled, for tho' in this World I ſhall be Crucified, yet after that in my Fathers Houſe I ſhall be *glorified.*

2. That in *his Father's Houſe there are Manſions*; hereby preventing the Objections that might have riſen in their Minds, and ſaying, *Bleſſed Lord*! if thou art going home, where muſt we be? wilt thou leave us as ſo many *Orphans?* and when we muſt go from hence, whither muſt we go? what room is there in thy Father's Houſe? only for thee, none for us? or wilt thou go and continue there without us? Chriſt removes theſe fears of theirs, ſaying, in my Father's Houſe are many Manſions, room enough, for me, for you, and for as many as ſhall believe on me.

3. The *Certainty* of theſe Manſions in his Father's Houſe, *if it were not ſo, I would have told you:* This is no *Romance*; this is no *Poetical Fiction*, it is no *deluding Dream*; the Devil tells his Followers, and promiſeth them what they ſhall never find; but I am plain-hearted with you; I do not flatter you, nor feed you up with vain hopes: It cannot be, that I your Lord ſhould deceive you; *Ye Believe in God, Believe alſo in Me*, and my words, for I do aſſure you, in my Father's Houſe are many Manſions; and I profeſs unto you, if it were not ſo, I would have told you; there is *Life*, I am the *Way* to it, and the *Truth* that tell you ſo.

4. That

4. That he was their *Forerunner and Harbinger*; *I go to prepare a place for you*; ye are upon your Journey to an Eternal World; ye are travelling to an Everlasting State; Heaven is the place ye do design, Happiness there ye pray, and hope, and wait, and act and suffer for: This I have promised to you, *to this* it is my Father hath chosen you, *for this* it was that I came down from Heaven, my Father's House, to *procure* for you, and to my Father's House I will go before, there to take up room for you, and to prepare a place for your Entertainment, when ye shall follow after me.

Doct. *It is a certain truth, that all sincere Believers on Christ, shall have Mansions in his Father's House, to which he is gone to prepare a place for them.*

This Text, and the Doctrine the same with the Text, will be explained by Answering to these *Five Questions.*

1. *What is the meaning of these Mansions here spoken of?*

2. *Where these Mansions are? What this House is? What kind of House it is? and what is imported by Believers having these Mansions in this House?*

3. *What is included in Christ's calling it his Father's House?*

4. *How the Certainty of these Mansions in this House will appear to be undoubted?*

5. *How Christ prepares a place for Believers in his Father's House?*

1. Mansions, and these being many denote these three things.

1. The *Eternal Duration* of their Happiness in Heaven.

2. The *Capacious Largeness of this House.*

3. The *different degrees of Glory in Heaven.*

1. These *Mansions* denote the *Eternal Duration* of the Happiness of Heaven, these are opposed to our transitory dwelling in this World (Μόναι ἀπὸ τῦ μένειν) Mansions signifie *abiding places.* Our stay upon Earth is compared to Tents, which are set up, taken down and removed from one place to another, at the pleasure of Men; so our Life upon Earth is called a Pilgrimage, *Gen.* 47. 9. *Jacob said unto Pharaoh, the days of the years of my Pilgrimage, are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained to the days of the years of the Life of my Fathers, in the days of their Pilgrimage*; therefore we are said to have here *no Continuing City*, Heb. 13. 14.

Nothing in this World is permanent, abiding and stable.

1. Not the *Honours* of this World; *Psal.* 49. 12. *Man being in Honour abideth not. Haman* that was so much honoured for a while, and lifted up with the thoughts thereof, was in a little time, to his Disgrace, lifted up upon the Gallows, *Esth.* 5. 11, 12. compare *Esth.* 7. 9, 10.

2. The *Riches* of this World are not abiding; *Prov.* 23. 5. *Wilt thou set thine Eyes upon*

upon that which is not? For Riches certainly make themselves Wings and fly away, as an Eagle towards Heaven; q. d. it is *certain*, that Riches are *uncertain*, 1 Tim. 6. 17. *Charge them that are Rich in this World, that they be not high minded, nor trust in uncertain Riches.*

3. The *Pleasures* of this World in a Course of Sin are but for a Season, *Heb.* 11. 25. they never ought to be *in Season*, all are but for a *Season*, in Hell they will be quite *out of Season.*

4. The *Friendship* of this World is no abiding Friendship: As the Riches of the World *do come and go*, answerable is the Friendship of the World, *Prov.* 19. 4. *Wealth maketh many Friends; but the poor is separated from his Neighbour*, v. 7. *All the brethren of the poor do hate him; how much more do his Friends go far from him? He pursueth them with words, yet are they wanting to him.*

5. Our *Life* in this World is not permanent, we Live a while and then die; tarry a while but no abiding: There have been many Ages, and many in every Age, but where are they? They were, and seen for a time, and in a few days were to be seen no more, *Psal.* 39. 12, 13. here we are Strangers, not *Home-dwellers*, 1 *Chron.* 29. 15. We *are strangers before thee, and sojourners, as were all our Fathers*; *Our days*

days on Earth are as a ſhadow, and there is none abiding.

But when once we are poſſeſt of our Manſions above, there we ſhall abide; from thence we ſhall never remove, becauſe we and our Manſions ſhall continue for ever.

What Matter is here for *a thinking Mind* to muſe upon, concerning the difference betwixt Earth and Heaven! Manſion-houſes (as ſome are called here) are temporary; Riches are poor things, the beſt are mean, the ſureſt are uncertain, the longeſt are ſhort, and the fulleſt are empty: But in God's Houſe above, every thing is Rich and Sure, and fully Satisfying, and of longeſt Continuance, becauſe all is Eternal, 2 *Cor.* 4. 18.— *The things which are ſeen are Temporal, but the things which are not ſeen are Eternal.* On Earth is our *ſhort home*, in the Grave will be our *long home*, in Heaven will be our *Eternal home*; And this will be the great delight of ſaved Souls when entred into their Manſions, that there they ſhall abide and dwell for ever: *O Bleſſed Eternity! O Joyful Eternity!* What a pleaſant place is this? What a glorious Houſe is this our Father's Houſe? What Manſions are we received into? not by Leaſe of Thouſands of Years, and then to be diſpoſſeſſed, but to abide in this joyful Happineſs, in this happy Joy in theſe our Manſions, with this our Lord and Saviour to all Eternity. This is the Joy of our Joy, that this our Joy in our Eternal Manſions, will be Eternal Joy.

Secondly,

Secondly, Theſe many Manſions ſet forth the *capacious Largeneſs of this Houſe above*; as many as there be Angels, and are, or ſhall be Saints; innumerable Manſions for that innumerable Company of Celeſtial Spirits, *Heb.*12. 23. and ſanctified Souls of all *Nations, and Kindreds, and People, and Tongues*, Rev. 7. 9.

Not that we are to conceive, that every Angel and every Holy Soul had a proper and peculiar *Cell*, or an Apartment belonging to each, as Lodgers in the ſame Houſe with us have their particular and diſtinct Chambers, but that there is room enough for all that ſhall be made meet for that happy State and Place above: if any come ſhort or are ſhut out, it is not for want of room, or ſtraitneſs of that Houſe, but becauſe they were *not prepared* to enter in: for as in our Father's Houſe below, *there is Bread enough and to ſpare*, ſo in his Houſe above, there is *room enough and to ſpare.*

Wonder at the *Unthankfulneſs* of Sinners towards Chriſt, when he came from his Father's Houſe into this World, that they made *no room* for him in the *Inn*, but was born in a *Stable*, and laid in a *Manger*, becauſe all the Rooms in the Houſe were taken up by others. Should they not have ſaid, make room for the *Meſſias* that is come, turn out any, that there may be room for the Saviour that is Born; if he had not come, we ſhould have had room enough in Hell, but none in Heaven, therefore make

room

room and welcomely entertain him, but for him they found no room, *Luke* 2. 17.

Wonder also at the *Graciousness of God* in Christ, to you that are Believers, that when you shall be turned out of this World, he will make room for you in Heaven: do not say, he hath for a *Moses*, for an *Abraham*, and for a *David*; for *Prophets* and *Apostles*, for *Martyrs* and *eminent Believers*; but will there be room *for me*, *for me*, so mean and poor, *for me* that have been so sinful, and am still so unworthy? Yes, *for thee*, and every one that is sincerely Holy, a penitent and believing Sinner.

Thirdly, The many Mansions in this House above, may denote the *different degrees of Glory there*. It is *certain*, That tho' all the damned in Hell shall have pain intollerable, that they cannot Rest nor Sleep, nor be at ease; yet according to the measure, nature, number and aggravations of their sinning upon Earth, shall be the degrees of their sufferings in Hell; *Matt.* 23. 14. *Therefore ye shall receive the greater Damnation.* Tho' the Damn'd shou'd rove from one side of Hell to another, seeking for some *cool corner* they shall find none; tho' they should run from one end of Hell to the other for some shady place, there is none to be found, but where-ever they go, shall say, *this place is hot, and so is this, and so is every one*, that we can no where rest; yet some places shall be hotter than others, and the greatest Sinners against the greatest Mercies and Means of

of Grace ſhall have the hotteſt of all, *Matt.* 11. 21. *Wo unto thee Corazin, Wo unto thee Bethſaida,— It ſhall be more tolerable for Tyre and Sidon at the day of Judgment than for you;* — 23. *And thou Capernaum, which art exalted unto Heaven, ſhall be brought down to Hell.*—— 24 *It ſhall be more tolerable for the Land of Sodom in the day of Judgment than for thee.*

It is probable, that in Heaven there ſhall be different degrees of Glory, (tho' none by any proper Merit, yet) ſome according to their Activity for the Glory of God, their different degrees of Grace in this Life, whereby their Hearts are more enlarged to be Receptive of more than others, ſhall be partakers of more, like as if you carry two Veſſels to the Sea, one ſmaller, the other greater, both ſhall be full, yet one ſhall hold more than the other; as one Star differs from another in Glory, ſo one Saint from another in different degrees of Happineſs.

Queſt. II. *Where are theſe Manſions, and what is this Houſe?* concerning which I ſhall conſider three things.

1. What are the *Equipollent Terms* by which the place is called where theſe Manſions are?

2. What *kind of Houſe* it is, or what are the *properties* of it?

3. What is *Imported that theſe Manſions are in God's Houſe?*

Firſt, The *Equipollent Terms* (the variety whereof will afford Delight to our Minds Meditating thereon) are ſuch as theſe.

1. It

1. It is the *place of God's Habitation*, Psal. 33. 14. Is not this marvellous, that we shall be received to be there Inhabitants with him?

2. It is *God's Holy Habitation*, *Deut.* 26. 15. the *Habitation of his Holiness and Glory*, *Isa.* 63. 15. Is it not amazing, that we that were so unholy and vile, shou'd be made meet for such a place of Glory?

3. It is *the City of the living God*, *Heb.* 12. 22. Is it not astonishing, that we that were Strangers and Foreigners, and once dead in Sin, should be Citizens there with the Living God?

4. It is *a City prepared by God for us*, *Heb.* 11. 16. Is it not wonderful, that when a *Tophet* is prepared for others, such a City should be prepared for us.

5. It is a *City that hath Foundations, whose Builder and Maker is God*, *Heb.* 11. 10. Is it not an Heart-warming thought, that we whose Foundation is in the Dust, should look for such a City, the Foundation whereof none but God could lay, and none but he could build upon?

6. It is a *better Country than any other*, *Heb.* 11. 16. Is it not a Soul-affecting Meditation, that we that live in a strange Country, should be removed into that the best of all?

7. It *is a Paradise*, *Luke* 23. 43. 2 *Cor.* 12. 4. Is it not matter of admiration, that Mankind, which for Sin was driven and banished from the Earthly Paradise, any of them should be received into the Heavenly?

8. It

8. It is *the Third Heaven*, 2 Cor. 12. 2. *the Heaven of Heavens*, 1 Kings 8. 27. What free Grace is this, that we that had deſerved the loweſt Hell, ſhould have our abode in the higheſt Heaven?

9. It *is God's Garnir*, Matt. 3. 12. Behold, what manner of Love is this of God to us, who might have been driven before his Anger, as Chaff before the Wind, or been burnt in unquenchable Fire, that we ſhall be gathered as Wheat into his Garner?

10. It *is God's Reſt*. Heb. 3. 11, 18. What Mercy then is this, that when God might have ſworn we ſhould never enter into his Reſt, but have caſt us to the place of Torment, where there is no Reſt Night nor day, he hath promiſed to us entrance into his Reſt?

In the muſing on theſe Scripture-terms, we may imagine how thoſe Bleſſed Souls that *ſee* more, than what we *hear* of this our Father's Houſe do there rejoyce and ſing, and ſay, the *lines are fallen unto us in a pleaſant place*; *yea, we have a goodly Heritage.*

Secondly, We may yet for our greater Delight in our fore-thoughts of this *Houſe* where our *Manſions* are, enlarge our Meditations upon the Properties of it, which are ſuch as theſe.

1. It *is a Stately Houſe*, being the Royal Palace of the great King, *Nebuchadnezzar* ſpake great and lofty words concerning his Building, *Dan.* 4. 30. *The King ſpake and ſaid, is not this great Babylon that I have Built for the Houſe*

of

of the Kingdom, by the might of my Power, and for the Honour of my Majesty? but his Palace was no better than a Dungeon, or a Dunghil, compared with the House of God above.

The Description of the Heavenly *Jerusalem* sets forth the stateliness thereof; the Building of the Wall of it is of Jaspar, and the *City is pure Gold, like unto clear Glass, and the foundations of the Wall of the City is garnished with all manner of precious Stones;— and the twelve Gates are twelve Pearls, every several Gate is of one Pearl, and the street of the City is pure Gold, as it were transparent Glass, Rev.* 21. 18, 19, 20, 21.

2. It *is a safe House*; no Enemy can assault it, no violence can break through it; no danger can come near it; the Walls are unmoveable, the Gates are impregnable, God is the Governour, Christ is Administrator-General, Angels are the Watchers, Saints are the Conquering Army, their Treasures are safe from Thieves, their Joy is safe from Spoilers, their Mansions are safe from Burnings, all the Company, and all their Concerns are Safe, *Matth.* 6. 20.

3. It is *a quiet and peaceable House*; there is no Discord among those that are in that House, no Contention or Strife, no Wrath or Anger, no Divisions or Animosities; there is no reproaching Tongue, no censuring mind, no disagreeing Parties, no differing Judgment, no slandering Reports, but all Live in perfect Love and perpetual Peace; *O happy Society!* What peaceable Possession have they of all they

they do enjoy without Moleſtation or Diſturbance, from any within or without: O how good and pleaſant is it, that thoſe Brethren dwell there together in ſuch indiſſoluble Unity, ſo that *two ſticks there made one, ſhall never again be broken into two.*

4. It *is a joyful Houſe*, and never ſhall be turned into an *Houſe of Mourning*, for there is no ſighing or ſobbing, no grief or groans, no ſorrowful Heart, no weeping Eye, no complaining Tongue, no lamenting Words, but in that Houſe are Songs of Praiſes, triumphant Hallelujah's, raviſhing Admirations of the Happineſs they are all poſſeſſed of, ſinging and praiſing God the *Father* that choſe them to it, magnifying God the *Son* that redeemed them, and glorifying God the *Holy Ghoſt* for preparing them for it, ſaying *with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing, yea bleſſing, and honour, and glory, and power be unto him that ſitteth on the Throne, and unto the Lamb for ever and ever, Rev.* 5. 12, 13.

But there ſhall be no Cauſe, Occaſion or Reaſon of any Sadneſs and Sorrow through pain, in any part; no aking Head, no ſick Heart, no griped Bowels, or through loſs of Friends, or fears of Death, *Rev.* 21. 4. *God ſhall wipe away all tears from their Eyes, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain, for the former things are paſſed away.*

5. It is *an Holy House*, the Lord that Gloriously dwelleth there is an infinitely Holy God; the Angels there are perfectly Holy, the Spirits of just Men there are compleatly Holy; their imployment is Holy, their Enjoyments are Holy, the place is Holy: all there is Holy.

There is not in all that House one idle Word, not one vain Thought, not one unholy Action; there is no temptation to Sin, no inclination to Sin, no danger of Sin, and thro' confirming Grace no possibility of Sinning; there is no complaining of wordly, hard, and unbelieving Hearts; of Pride and Passion, of deadness and dulness of Affection, of want of Love in them to God, or in God to them.

There is no *interruption* of their Communionwith God.

There is no *intermission* of their Delight and Joy in God.

There is no *desertion* through the withdrawings of God.

There is no *diminution* of their Comforts from God.

There is no *pollution* by any Spot or Blemish.

6. It is *a pleasure-house*, an House not of Carnal but Spiritual, not of Sinful but Holy, not of Worldly but Heavenly Pleasures, *Psal.* 16. 11. *In thy presence there is fulness of joy, and at thy right Hand are rivers of pleasures for evermore.* There they *shall be abundantly satisfied with the fatness of God's House, and God shall make*

make them drink of the rivers of his pleasures, Psal. 36.8.

They shall have Pleasure in God, Christ, and the Eternal Spirit; they shall have Pleasure in the Society of Angels and Company one of another; they shall have Pleasure in the Place, in their Enjoyment, in their Work, in what they see, in what they feel, in what they hear and take unspeakable pleasure in knowing, that all this shall abide to all Eternity.

7. It is *a peculiar House*; It is too Sacred to be a common Receptacle for all individuals of what kind soever they be, its not a common *Inn* for any to take up their Lodgings in, but is reserved for a peculiar People.

In this Life God's People have peculiar *Names*, peculiar *Natures*, peculiar *Graces*, peculiar *Promises*, peculiar *Priviledges*; and in the Life to come they shall have a peculiar *dwelling Place.*

In God's House below there is a Mixture of good and bad, of the Tares and Wheat, of the Chaff and Corn; but not only at the last day, but also on Men's dying day, the good are gathered into God's House, and the bad are cast away: So that into God's House above there shall be no Entrance for any finally impenitent, unbelieving, unsanctified Souls, *Rev.* 21. 27. *There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie,* Rev. 22. 15. *for without are Dogs and Sorcerers, and Whoremongers,*

mongers, and Murderers, and Idolaters, and whatsoever loveth or maketh a Lie. Swine in a King's Presence Chamber would not be such an uncomely Sight, as these wou'd be in Mansions in God's House, therefore all such must lie without those doors.

8. It is an *Incorruptible House*, for it needeth no Repairs nor mending; it is not subject to Decays, or to waxing Old, or going to Ruines; it hath been Thousands of Years, and yet it is still a *new* House; it hath lasted long, and yet it is as strong and beautiful as ever.

9. It is a *well situated House*; the standing of an House addeth much to the goodness of it. It is a common saying of the special Commendation of an House, that it *standeth well*, as in a wholesome Air, upon an high Ascent, that it hath a good Prospect, is accommodated with Springs of Water, and in a Fruitful Land; but no House on Earth is so well situated as the House above; for as far as the Heavens are above the Earth, so far is this House in Heaven better situated than any House on Earth, having nothing to annoy it, nothing to offend any that are in it.

10. It is *a Lightsome House*. Hell is set forth by the darkness of it, Heaven by its light: This House is so light, that to Mortals it is *Inaccessible*; as in this imperfect State we are not able to bear the glorious shining of the Lustre of it; we must dye and go through the dark entry of Death, before we can be able

able to endure the beholding the light thereof.

What would all our Houſes in this World be, but ſo many Priſons or Dungeons, if they were without light. The *Sun* that God hangs out as a ſhining Lamp by Day, the *Moon and Stars* as ſo many Torches by Night, make the outſide of that Houſe exceeding Glorious, and this World the more Delightful; What is then that Houſe within, when the light thereof makes the light of the Sun to diſappear, or to be of no uſe, as the Sun in its Meridian Brightneſs doth extinguiſh the Light of Moon and Stars in this lower World, *Rev.* 21. 23. *The City had no need of the Sun, neither of the Moon to ſhine in it, for the Glory of God doth lighten it, and the Lamb is the light thereof, Rev.* 22. 5. *and there ſhall be no Night there, and they need no Candle, neither the light of the Sun, for the Lord God giveth them light, and they ſhall Reign for ever and ever.* In our *Houſes below* there is a Succeſſion of Night and Day, and when we have the light of the Sun, we need not the light of the Candle, and when we have no Sun-light we need Candle-light. *In Hell* there will be always Night without any Day, and tho' the Damn'd be ſcorch'd with the heat of the Fire, yet they be in outer Darkneſs, feeling the greateſt heat, without ſeeing the leaſt light. *In Heaven* there will be always Day without Night, and therefore always ſhining glorious light without any darkneſs: If the Lightſomeneſs of an Houſe

be a Commendation of it, there is no Comparison to be made betwixt any House on Earth and that in Heaven.

Thirdly, What is imported *that these Mansions* (we pray and hope and wait for) *are in our Lord's Fathers House?*

But who am I, a poor, silly, sinful Mortal Man, a Man whom Men might easily despise, that I should answer such a Question as this? and Discourse of an House I never was in, and never yet approached so near, as to have a sight nor view, so much as of the outside thereof, being hid by the intervening Heavens? *Good and glorious God!* pardon my *Childish Chatterings* of the Habitation of thy Glorious Majesty: I will not dare to look into what is not revealed, nor to pry into the Secrets of thy House, nor attempt to open any Closet therein: But since I do not speak altogether without *thy Book*, forgive me if I speak less (as I am conscious I shall) than what thou hast Reveal'd therein; others are gone to see, what we must be content as yet to hear of; tho' they that are gone to see, shall not return to make report to us what they have seen, but thou art pleas'd to instruct thy People here below, by Men (like themselves) that never saw thy House above; therefore pardon the Preacher, and help the Hearers to conceive greater and more glorious things than he can speak, and make us all to be more desirous to come and see what is in thine Heavenly House, than the one can think or the

the other ſay, and till then ſuffer us to ſay what we can, or elſe we muſt altogether hold our peace.

Such as are ſincere Diſciples of Chriſt; from the Conſideration that theſe Manſions are in his Father's Houſe might delight their Minds, warm their Affections, quicken their Prayers and Praiſes, excite the acting of their Grace and Love, Deſire and Hope, by Meditating upon theſe *five* things, as imported in this Expreſſion.

1. *Clearneſs of Viſion, living then and there by ſight, as now and here we do by faith.*

2. *Sweetneſs of Communion*, of which we have but ſome fore-taſts in this Life.

3. *The greatneſs of Gods Affection to us*, in receiving us at laſt into his Houſe.

4. *The fulneſs of our joy* in the fruition of God in that place.

5. *The ſureneſs of our admiſſion* into his glorious Preſence.

Firſt, *Clearneſs of Viſion*, Tho' a finite Underſtanding cannot in any ſtate *adequately* comprehend the infinite Perfections of God; there being not ſo much proportion between Finite and Infinite, as there is betwixt the hollow of our Hand and the vaſt Ocean, becauſe both are Finite; yet we ſhall have a *perfect* Knowledge then of what now we know but in part.

In God's Houſe below (which is his Church) we have but ſhort and ſhallow Apprehenſions, of what there is in God's Houſe above;

here he that knoweth moſt, comparatively knows but little of what is to be known.

How little do we know of God's infinite Being, and the infinite Perfections of his Nature? How little do we in time know of God's Eternity? in our Changeable State know of God's Immutability? in our ſinful Life know of God's infinite Holineſs, in our pur-blind State, know of God's knowing all things, tho' never ſo far off, as from Eternity to Eterniy? in our neceſſary Confinement to *one* place, that at the ſame time we cannot poſſibly be in *two*: Know of God's immenſity, who is at the ſame inſtant and always, indiviſibly every where, and all of him every where, included in no place, and yet excluded from none. Such *Knowledge is too wonderful for us, it is high, we cannot attain unto it*, Pſal. 139. 6. *Zophar's* queſtion to *Job* might be put to the wiſeſt in this World, *Job* 11. 7. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto Perfection?* 8 *It is high as Heaven, what canſt thou do? deeper than Hell, what canſt thou know?*

How little do we know of the *Trinity* of Perſons in the *Unity* of Eſſence? Divine Revelation is a ſufficient ground of our believing this Myſtery, tho' we cannot comprehend it: God's Veracity is unqueſtionable; he therefore having ſaid, *it is ſo*, we are bound to believe it *to be ſo*, tho' we cannot reach the manner *How it is ſo*; yet our Faith herein is not a blind

blind Faith, becauſe we know, that God in revealing it is True.

How little here do we know of the *wonderful Union* of two Natures, in the one Perſon of Chriſt? that *it is ſo*, is plainly and fully taught in the Holy Scriptures, tho' the *modus* by us is ineffable; and ſhall we believe God no further than we can comprehend all that he ſaith?

How little do we in God's *Houſe below* know of the *decrees* and *counſels* of God? when ſuch a Man as *Paul* cried out, O *the depth of the riches, both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out*, Rom. 11. 33.

How little do we now know of the *deep Myſteries of Man's Redemption* by Jeſus Chriſt? or of the amazing dimenſions of the Love of Chriſt to us therein, when though we ſhould ſtudy to know it, yet in its *heighth and depth, and length and breadth, it paſſeth all our Knowledge*, Eph. 3. 18, 19.

How little do we know in God's Houſe on Earth of the *unconceivable happineſs prepared* for Believers in God's Houſe in Heaven? When *Eye hath not ſeen, nor Ear heard, neither have entred into the heart of Man, the things which God hath prepared for them that love him*, 1 Cor. 2. 9.

But thoſe that are poſſeſſed of their Manſions in Heaven have perfect Knowledge, the meaneſt there knows more than the greateſt, and moſt learned Man on Earth. *Angels* there

there always behold the Face of God, *Matt.* 18.10. So do the *Saints* in *Heaven*, 1 Cor. 13.9. *We know in part, and we propheſie in part,* 10. *but when that which is perfect is come, then that which is in part ſhall be done away,* 12. *now we ſee through a Glaſs darkly, but then face to face; now I know in part, but then ſhall I know even as alſo I am known*; as thoſe in an Houſe know more of the Maſter of the Houſe than thoſe that are Strangers there; yet we have not ſeen Chriſt, but then we ſhall ſee him as he is, 1 *John* 3. 2. and then we ſhall know him, and love him, and admire him more than now we do, or can do, and ſhall be more like him than now we are, or can here be.

Secondly, Theſe Manſions being in God's Houſe above, connote the *intimate Communion the Saints* have there with God, with Holy Angels, and among themſelves; as thoſe that live together in the ſame Houſe have with the Maſter of the Houſe, and one with another.

In God's *Houſe below* we have ſome Communion with him, 1 *John* 1. 3. but this is

In *ſmall Meaſures*, our greateſt here is but little; our higheſt is but low.

With *many Interruptions*, ſometimes have it, many times miſs of it.

When moſt it is but *mediate*, in the uſe of appointed Means and Ordinances.

With great *Conflicts* from Sin within, Satan and the World without.

With

With much *Wearineſs*, through the imperfection of our State and Graces.

But in God's Houſe above our Enjoyment of him will be

In fulneſs of *degrees*, without any Diminution, as much as capable of.

With greateſt *Conſtancy*, without intermiſſion or any ſtrangeneſs.

Immediate, without Sermons, Sacraments or ſuch Ordinances here to be attended.

Secure and Safe, without any Oppoſition, or the leaſt Moleſtation or hindrance.

Delightful, without wearineſs, never tedious nor irkſome; they ſhall always reſt, when they never reſt Day or Night, ſaying, *Holy, holy, holy Lord God Almighty*, Rev. 4. 8.

When holy Souls and holy Angels ſhall dwell together in the ſame Houſe, they ſhall have nearer Communion with theſe; What Communion we on Earth have now with Angels in Heaven, is little diſcerned by moſt, but what it will be then ſhall be perceived by all, and to underſtand it fully, we muſt ſtay till we are with them in our Father's Houſe.

There is ſuch a thing as Communion of Saints here on our way, in holy Diſcourſe, in conjunct fervent Praying, in partaking of the Communion of the Body and Blood of Chriſt, in their Mutual Love, in their exhorting and comforting one another, and O how ſweet is this unto them! how delightful! when they feel their *Hearts* to burn within them, their

Affections

Affections warm'd, their Doubts reſolved, their Dulneſs removed, their Graces exerciſed and ſtrengthned, their Sins more mortified, Satans ſtratagems and wiles diſcovered, and the Love of God manifeſted to them! but all this is but ſome fore-taſts of the ſweetneſs of that Communion they ſhall have one with another, when they meet in their Father's *Houſe* in *Heaven*; judge ſomething what it will be there, by what it is here, but conceive it will be abundant more, and fuller, and ſweeter than it can be here, and wait and hope for the change of your Communion with Saints on Earth, for the Communion of Saints in *Heaven*.

Thirdly, Theſe *Manſions* being in God's Houſe, diſcover to us the *greatneſs of his Love* towards us; as we are in our Travels in the place of our Pilgrimage, we might delight our ſelves in thinking of ſuch things which demonſtrate God's undeniable Love to us, in order to his receiving us at laſt into theſe Manſions.

As in choſing us from all Eternity, to be brought unto them, when he hath paſſed by others, to be left to lie without his doors for ever.

In *ſending of his Son* to redeem us from our *Houſe of Bondage* and Thraldom, to Sin and Satan, that we might be Dwellers with him in his own *Houſe*.

In *eſtabliſhing a Covenant of Grace* upon ſuch Terms that were ſuited to Man's Weakneſs and Unworthineſs; that as Man was driven out

out of the earthly Paradiſe, upon the breach of the Covenant of Works ſo he may be received into the *Heavenly Paradiſe* upon the Performance of the Conditions of the Covenant of Grace.

In *gifting* and *qualifying his Miniſters*, to inſtruct them, and to train them up in the Life of Trial, where they are as *probationers* for *Heaven*.

In *giving his Holy Spirit* to apply Chriſt's Sufferings, and to make his Miniſter's Teaching to be effectual, to prepar them for the happineſs of his *Houſe*.

In *ſending Death* as his Officer for them, to remove them from a Land and Place wherein they were Strangers, to be *Home*-dwellers in his Houſe in Heaven.

Theſe are deep matters of our ſerious Meditation on our Journey to our Manſions in our Father's *Houſe*, of which we know but little, and with which we are affected but a little; but when we are turned out of our Houſe below, and received into our Father's Houſe above, we ſhall be filled with holy Admirations, ſaying, *How great is the difference betwixt the Houſe from whence we came, and this to which we are come? Death did turn us out of our Cottage, and God hath entertained us in his Palace: We have done living with Men on Earth, with whom after a little time we had an end; and now we are received to Live with God himſelf, of which Life there ſhall be no end. O the infinite goodneſs of our God, that when others caſt us off,*

God

God did take us up! When Death did dispossess us of our earthly House, God did take us into the possession of his Heavenly House! When we were turned out of House and Home, where for a while we did live and dwell, and lodge, God hath taken us in, to live and dwell, and lodge with him for ever! O happy we! that we did not find the Gates of this House shut against us, when the door that stood betwixt the two Worlds was opened to us! O what manner of Severity was that of Death unto us, when no entreaties would be heard, when no Medicines could prevail against it, when the tears and cries of Friends were disregarded, and we were turned out of doors! O what manner of Love is this, when so turned out of all and from all, and then our Bodies by all our dearest Friends turned to the Grave, and we for our sins might have been turned into Hell, that God should open the doors of his House unto us, and receive us into Heaven! the thoughts of this Love will delight us so long as we abide in these Mansions, which will be for ever; being greater, better, stronger Love than that of *David* to *Mephibosheth*, thou *shalt eat Bread continually at my Table*, 2 Sam. 9.7.

Fourthly, These *Mansions* being in God's House in Heaven, connote the *fulness of Joy* that *Holy Souls* there shall have in the Enjoyment of God: Conceive of this by the Joy that the *Prodigal* was received with into his Father's House when he returned home, *Luke* 15. 22. *The Father said unto his Servants, bring forth the best Robe, and put it on him, and put a Ring*

Ring on his Hand, and Shooes on his Feet; 23. *And bring hither the fatted Calf, and kill it, and let us eat and be merry;* 24. *For this my Son was dead, and is alive again, he was loſt and is found, and they began to be merry.*

If there be ſuch Joy at the *Converſion* of a Sinner, returning to God's *Houſe below*, what Joy will there be at the *Salvation* of a Sanctified Soul, when received into God's *Houſe above*? and not only the Inhabitants of that Houſe, that were there before, ſhall Rejoyce at their Entrance, but the *New Comers* themſelves ſhall alſo be filled with Joy ariſing in them, upon two accounts.

Partly from *the abſence of all Evil*, there being nothing to moleſt, or afflict, or trouble them, no want of any thing to the Compleating of their Happineſs.

Partly from *the preſence of all good*, that ſhall encreaſe their Joy; if they look *above them* they ſhall ſee a good God, a good Saviour, the good Spirit; if *within them*, a good Conſcience, good Peace, and a good Frame of Soul; if *about* them, the good Company of holy Angels and perfected Souls.

All which ſhall cauſe in them great Tranſports of Joy, in holy Triumph, ſinging *Hallelujahs, bleſſed be the Father, Son and holy Spirit, that brought us from a place where we were Sojourners, to live and dwell in ſuch an Houſe as this; ſuch an Houſe as this; we never were before in ſuch an Houſe as this! We were Lodgers once below, and had Chambers in anothers Houſe, but theſe*

our

our Mansions do transcend them all. O the Joy we were filled with in our first entrance here! O what will it be when we shall continue here for ever.

Fifthly, These *Mansions* being in God's *House above*, teach the *sureness of our admission into them.* Those that never were *Sanctified* Members in God's *House below*, shall never be *Glorified* Members in God's *House above*: Those that finally refused the offers of Grace, shall never have Mansions in Glory: Those that Sinned, and suffer'd Sin to Reign all the Day of Life, shall find the door of God's House shut against them, when the Night of Death comes upon them, *Matt.* 25 10.

But they that are of the *House* of Grace, shall have entrance into the *House* of Glory: For will the Father shut his Door against his Dutiful Children? or God against his Obedient, Penitent, Believing, Sanctified People? Doth he invite them, call them, command them to seek Eternal Life, and promise them if they come when he invites, and answer when he calls, and obey when he commands, to give them a Place in his Kingdom, and a Room in his *House*; and after all, will he shut them out? will he disown them? will he disinherit them? or will he not rather say, *these* are they that loved me above all, *these* are they that did *Honour* and Obey me, *these* are they that did sincerely frequent my *House* on Earth, and they are turned out of the other World; *Stand, open ye everlasting Gates, and let the Beloved of the King of Glory enter in.*

Q. III.

Q. III. What is included in Chriſt's calling it *his Father's Houſe*? Never had Father ſuch a Son, never had Son ſuch a Father, in that nearneſs of Relation as is betwixt this Father and this Son, therefore Chriſt includes ſome conſolatory Matter to his *Diſciples*, troubled becauſe he was going from them, by ſaying, *In my Father's Houſe are many Manſions.*

1. It includes the Grearneſs of the *Intereſt and Authority* that Chriſt hath in that Houſe, as a beloved Son hath in his Father's Houſe: Chriſt hath ſuch Power in that Houſe, that he can *take in*, and *ſhut out* whom he will: He is exalted there above all *Principalities* and *Powers*, having Power over all the Angels in Heaven, to command and ſend them as he pleaſeth, *Eph.* 1. 20. *Which he wrought in Chriſt, when he raiſed him from the Dead, and ſet him at his own Right Hand in the Heavenly Places.* 21. *Far above all Principalities, and Powers, and Might, and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come. Heb.* 1. 3. —*ſat down on the Right Hand of the Majeſty on High.* 4. *Being made ſo much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they.* 5. *For to which of the Angels ſaid he, at any time, thou art my Son, this Day have I begotten thee: and again, I will be to him a Father, and he ſhall be to me a Son. Rev.* 3. 7. —*He that hath the Key of David; he that openeth*

and no man shutteth, and shutteth and no man openeth.

2. It sheweth the *Right* that all Believers have to those Mansions, forasmuch as Christ's Father is our Father, and Christ's God is our God, *Joh.* 20. 17. And therefore we being Children of the same Father with Christ (tho' not in the same Sense) have a Title to those Mansions, being *Co-heirs* with him, *Rom.* 8. 17. *And if Children, then Heirs, Heirs of God, and Joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.*

3. It teacheth us the *Ground* of our Right to, and Hope of those Mansions, because God is Christ's Father, and in him a Father to us, without which we could have had no Reason for our Expectation of Entrance into that House above. We are God's *adopted* Sons, for the Sake of his only *begotten* Son, *Eph.* 1. 5. and we have Mansions above for his Sake, for none are taken in there, but upon his Account.

4. It sets forth the *Dignity and Honour* put upon Believers, that God's own Son, and they his adopted Sons, should live together in the same House. It was *his Condescention* that he would come from Heaven, and dwell among Men, *Joh.* 1. 14. It will be *our Exaltation*, that being taken from Men, we shall dwell with him in Heaven: It is an amazing Mercy that he will dwell *in us*, as in his Spiritual house: It will be our admired Glory that we shall dwell *with him* in his Father's heavenly House.

5. It

5. It is an *Incouragement* to us to be often ſending our Prayers to Heaven, we are Strangers here, and have many Wants, and ſhould be ſending home to our Father for Supplies; and we may be excited thereunto, becauſe Chriſt is in his Father's houſe, always ready, as the *great Maſter of Requeſts*, to take our Petitions and preſent them to his Father, having great hope by ſuch a Friend, in ſuch a Court, that our Prayers ſhall have Audience: *Heb.* 4. 14. *Seeing then we have a great High Prieſt that is paſſed into the Heavens, Jeſus, the Son of God—* 16. *Let us therefore come boldly to the Throne of Grace, that we might obtain Mercy, and find Grace to Help in time of need.*

Q. IV. *How doth the Certainty of theſe Manſions appear?* It is the *objective* Certainty that now I ſpeak of, the *Subjective* Certainty will have place in the Application. Now we are to evidence, that it *is ſure it is ſo*; afterwards to ſpeak of our Evidence, that we might be *aſſured of our Title* to them.

1. The *Veracity of the Aſſerter*; Chriſt taught nothing but Truth, for he was the Truth, and he declares this ſo plainly, that he profeſſed, If it had not been ſo, he would have told them, for he had no deſign to deceive them.

2. The *Impoſſibility of the Failure*; if it had not been ſo, Chriſt could not have ſaid ſo: for Chriſt could not ſin by ſpeaking falſely; in affirming that to be ſo, which indeed was

not so, therefore we must be Believers of this, or Blasphemers of Christ.

3 The *Infallibility of his Promise*; before he he went from them, he promised that he would come again; that his going was to prepare a Place for them, that at his coming again he would put them into the Possession of it, that they should be there with him, *Joh.* 14 3. could this Promise be made good, if there were no such House, or no such Mansions in that House?

4. The *Prevalency of his Intercession*; God heareth him always; and this he intercedeth with the Father for, on their Behalf: *Joh.* 17. 24. *Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me:* Is not Christ ascended into Heaven? Doth not he intercede that his might be with him? Must there not then be such a Place, and such Mansions in that Place?

5. The *Verity and Efficacy* of Christ's Design in coming from, and going to his Father's house. He came from thence, and therefore knew what this House and Mansions were. He went thither to prepare a Place for his Disciples. Now what Account or Reason can be devised, why he came and went again, but that those that he came and went for, might be with him in the same House? Especially, when he professedly declares this was his Design in coming and going. This was Christ's Design, or it was not; he that saith it was not, contra-

contradicteth Christ's Saying; he that saith it was, granteth the Certainty of such Mansions, and of Believers Possession of them in the other World: For Christ's Design will be effectual, or it will not; he that saith it will not, overturns all Christian Religion; he that saith it will, yields the Certainty of such Mansions, and that Believers on Christ shall have such Mansions in his Father's house.

Q. V. How doth Christ say, he goes to prepare a Place for his People? The Explication of this might (briefly) be done in Five Propositions.

1. This *Place was prepared by God for his People, in his Purpose from all Eternity.* Before this World was made, or any house therein, God purposed for them an house in Heaven, where they should dwell with him, when this World shall be no more, and all the houses therein shall be burnt up: tho' their Souls go thither, as they remove out of this World. *Mat.* 25. 34. *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

2. Christ *prepared this Place by purchasing it for us, when he by Death went from his Disciples.* Christ's dying for them was his going from them: *Mat.* 26. 24. *The Son of Man goeth as it is written of him; but woe unto that Man, by whom the Son of Man is betrayed.* Therefore Heaven is called, the *Purchased Possession, Eph.* 1. 14. Christ purchased both the Place, and

the People that ſhall dwell in that Place; and both with the Price of his Blood, *Act.* 20. 28.

3. Chriſt, *by his going, opened the Paſſage for us*, and the Gates of that Houſe which for our Sin were ſhut againſt us; he opened the Grave in his Reſurrection, and carried away the Gates thereof, and Bar and all: he opened the Gates of Heaven by his Aſcention into it, and ſo prepared the way for us to enter in.

4. Chriſt *prepared this Place as our Fore-runner*, taking Poſſeſſion of it, not only for himſelf, but *alſo for us*; as when many are together on a Journey, one goes before the reſt unto the *Inn* where they are to lodge, to take up room for them that are to come; *Heb.* 6. 20. *Whither the Fore-runner is for us entred, even Jeſus*— So God hath made us ſit together in Heavenly Places, in Chriſt Jeſus, *Eph.* 2. 6. Chriſt, as our Head, hath taken Poſſeſſion, and ſits there for us, and we are ſaid, by Reaſon of our Union with him, and as Members of him, to ſit together with him.

5. Chriſt is gone to *prepare a Place for us by interceding that we may be received into it*: and that what he purchaſed for us, might be poſſeſſed by us: all our Prayers that we might have a Place in Heaven, would have been rejected, and we for ever ſhut out, were it not for Chriſt's Purchaſe on Earth, and Interceſſion in Heaven.

Uſe I. How *miſerable will be the Condition of all that die unconverted, becauſe there will be no Room nor Place for them in Heaven.* When their Souls are turned out of the houſe of their Bodies, and their Bodies ſhall be carried from their dwelling houſes, to the houſe of the Grave, they ſhall be ſhut out from God's houſe above, and *go to a Place prepared for them, the Houſe appointed for all that ſhall be damned.*

When a Wicked Man dies, three Things ſhall befall him.

1. His deareſt Friends will not ſuffer his Corpſe to lie long in their houſe (this alſo will be done to the beſt): Tho' it was his own houſe while he lived, they will carry him out when dead: They ſoon think of a Coffin (a wooden houſe, a boarded houſe) for him, and nail him up therein; they beſpeak the making of an houſe under Ground, carry him to it, lodge him in it, ſhut it upon him, and there leave him.

2. The holy God, the bleſſed Saviour, and the holy Angels, at his Command, will ſhut the Doors of Heaven againſt his ſeparated Soul; the Charge being given, Let it not come within theſe Gates, make them faſt, and if it knock, and cry, and call, open to me, receive me in, for I have now no other Place where *I* can go to be happy in; Chriſt will anſwer, I know thee not to be any of mine, depart, depart, I know thee not; I know

thee to be a Final-impenitent, to be one that didst refuse me to be thy Lord, and now I do refuse to be thy Saviour. If it shall renew its Cry, and call Lord, Lord, open unto me, for I was an *Hearer* of thy Word, a Frequenter of thy Table, where I did eat and drink in thy Presence, and did eat of thy Bread, and drink of thy Cup, and wilt thou not admit me into thy Kingdom, and receive me into a Mansion in thy Father's house? Christ will renew his Denyal, saying, I tell thee, I know thee not; yet I do know thee, that tho' thou wast a *Professor of Piety*, yet *thou wast a Worker of Iniquity*; therefore depart from my Gates, be gone from my Door, and from my Presence, for here is no admission for thee, here is no Room, nor Place, nor Mansion for thee, therefore take thine Answer and be gone.

Why! *Blessed Lord, whither should I go? thou alone hast the Words of Eternal Life; speak the Word and I shall live. Death hath turned me out of that World where I did live, all my Friends have left me, all my Riches have forsaken me, and my Hope is gone and fled away, except thou speak comfortably to me. I am turned out of my Earthly House, I want a Lodging, I want a Lodging; I know not where I may have an easy Lodging, except within these Gates; therefore, Lord, open unto me: to me, a poor forsaken Soul: to me a forlorn and wretched Soul: to me, without thy Help and Mercy, now a despairing, remediless, and eternally lost Soul. Mercy, Lord, Mercy for such an one; for such an one, in such a Case as I am in;*

as

as I am in, for I never ſaw my ſelf in ſuch a Caſe as I am in. Will not Mercy now ſhew Mercy unto me? Will not Grace be gracious to me? Will not Bowels of Compaſſion have Compaſſion on me? Lord, why is thy Door ſo long ſhut againſt me? Why art thou ſo long before thou openeſt to me? What meaneth this Delay? I am in Danger, I am in greateſt Danger; Devils do purſue me, the Fiends of Hell do follow after me, and except I get within theſe Gates, they will ſeize me, and drag me to a Place to which I would not go; to which, by any Means I would not go: That's the Place that I do fear; this is the Place that I deſire. Lord, Lord, open unto me, and free me from my Fears, and grant me my Deſire. Be ſpeedy, Lord, be ſpeedy; delay is dangerous in my Caſe. Make haſte, tarry not, but let me in.

But, woeful Soul! all this Importunity is in vain; theſe Cries and Calls are all in vain; God then will be inexorable; Mercy then will be inflexible; and then, to obtain Grace and Favour will be impoſſible; for the Lord from within ſhall anſwer, *Time was, Mercy thou mighteſt have had, but wouldeſt not; the Day is now come, that Mercy thou wouldeſt have, but ſhalt not. Time was, I did call to thee, and thou wouldeſt not hear; the Day is now come, that thou calleſt unto me, but I will not hear. Thou waſt called to repent, but didſt delay and then didſt not conſider that delay was dangerous: I ſtood at thy Door, and knock'd, and cry'd, and call'd, open unto me, and let me in; but thou didſt bar the Door of thy Heart againſt me, thou wouldſt*

not

not entertain me, nor afford me a Room in thy Soul, nor let me in; and now thou art a Beggar at my Door, and knockest and criest, and callest, but here is nothing for thee: I will not open, I will not let thee in; be gone, and seek a Lodging where thou mayest find it. Woeful Case!

3. Being denied a Lodging, a Mansion in Heaven, the *Host of Devils shall seize* the Soul, saying, *Dost thou want a Lodging? Come along with us, and we will shew the one: Come with us, and we will guide thee to it.* But before I go to see it, tell me where that Lodging is. *Where!* In Hell. *In Hell!* Is there any easy Lodging in that Place? *Come and see.* But if I go thither, I shall not like my Lodging; I fear I shall feel it to be uneasy: But what Company is there in those Lodgings that you speak of? *Company! prepared for!* the Devil and his Angels; the *Devil and his Men-servants, and Maid-servants, and Women-servants, for all his Servants and his Children.*

But what do ye call the Place where these lodgings are, whereof ye speak? *Thou Fool!* hadst thou a Bible in thy House, and doest not know the Name of the Place, where those must lodge that have no Mansion in God's House? Couldst not thou have learned this from the Ministers of God, but askest us so late, when now it is *too late* to escape it? But since thou doest acknowledge, that we are more read and knowing in the Scripture than thou art, we will Preach to thee in so many Particulars,

culars, *that ſuch a Sermon from Devils thou didſt never hear:* For when thou waſt in the Body we would not have thee know; but now, out of the Body, we will *make* thee know; therefore hear.

1. It is *a Priſon*, didſt thou never read, 1 *Pet.* 3. 19. *A Priſon!* muſt I go to Priſon! what kind of Priſon is it? It is,

A Priſon that is *ſtrong*, there can be no breaking out.

A *Cloſe Priſon*, where there will be no Liberty of walking abroad.

A *Dark Priſon*, where there is not the leaſt glimmering of the Light of God's Countenance.

A *Loathſom Priſon*, where is nothing pleaſant, all is noiſom.

A *Large Priſon*, room enough, tho' Multitudes are Priſoners there.

A *Deep Priſon*, as God's Houſe is high, ſo this Priſon-houſe is deep.

But what other Name is there of that Place? *No better?*

2. It *is a Place of Torment:* This is ſtill worſe. *Thou Fool, both blind and deaf!* Didſt thou never ſee, nor hear what is written, *Luke* 16. 24. *I am tormented in theſe Flames.* 28. *That they come not to this Place of Torment.* Rev. 14. 11. *The Smoak of their Torment aſcendeth up for ever and ever. Woe is me!* Being ſhut out of God's Reſt and Houſe, muſt I go to a Place of Torment, where there is no Reſt? The *Hearing* of this Place of Torment once, did

no

not torment me, but *now* it doth, *now* it doth. What Torment will the *feeling* of it put me to? But if ye have any good Name to call it by, tell me. Hear,

3. It *is a Furnace of Fire.* A Furnace of Fire! the Nature of Fire is hot, but Fire in a Furnace will be exceeding hot. But why do ye call it ſo? *Thou ſottiſh Soul!* Didſt thou never hear nor read, *Mat.* 13. 42. *Shall caſt them into a Furnace of Fire.*

If there be any better name, tell me. We muſt tell thee what it is. What!

4. *A Lake of Brimſtone.* Brimſtone A Lake of Brimſtone! This adds more Vexation, dread and Horror to the former. *If it do, it is no more than what thou mighteſt have read,* Rev. 21. 8. *The Unbelieving— ſhall have their Part in the Lake that burns with Fire and Brimſtone:* And ſo thou ſhalt, the Day is come, that thou ſhalt have thy Part therein. *But why do ye add unto my Fears?* Is there not one Word that ye do know, that might afford me ſome Relief? *Thou Fool!* we did flatter thee in the other World; but now we will deal plainly with thee, and add,

5. It *is a Place of Outer-darkneſs, Mat.* 25. 30. of thickneſs of Darkneſs, Blakneſs of Darkneſs, *Jude* Ver. 13. So it is, for I can ſee no Comfort in any thing ye ſay of it. However, ſince my Caſe is deſperate, ſay on.

6. *It is a bottomleſs Pit. Rev.* 20. 3. A Pit! A Pit without a bottom! Whither muſt I fall!

In

In this dreadful Preaching make one uſe of comfort if ye can.

7. *It is the Second Death. Rev.* 21. 8. Death! *How glad would I be of death!* The Second Death! I would rather die a *thouſand* deaths than continue in ſuch a Place where ye ſaid before my Lodgings were to be. This is ſome alleviation of my wo, that I might die a ſecond time.

But ſtay we muſt give thee one Word of *caution*, thou muſt not underſtand this Death, to be the ceaſing of thy Life and being, for it will be a dying Life, and a living Death, and ſuch a death by which thou canſt not die.

Oh doleful tidings! Oh *dreadful ſayings!* On Earth I did avoid the hearing of ſome Preachers, becauſe I could not bear the Terrour of their Doctrine, but now *Wo is me!* I hear, and now muſt *feel* what I hear. I had better hearkened to preaching Miniſters of the God of heaven, than to theſe inſulting, terrifying Devils of hell. *But let theſe let me alone*, I do not like the Lodgings ſpoken of. *How!* Like or not like, thou muſt not now chooſe, where thou muſt dwell, and never change thy Lodgings, there is but one place appointed for thee, *hale him, drag him along.* But tell me, what muſt I have this Lodging for! *For what!* For the Pleaſure, thou hadſt in Sin, and for the Profits of the World which thou didſt prefer before God, Chriſt and the manſions in heaven. *Oh dear bought Pleaſures!* Curſed be that gain for which I loſt the happineſs of heaven.

Uſe

Use II. Since there are such Mansions in God's house above *Let your care and carriage while you are in the place of your pilgrimage, correspond and bear Proportion to the greatness of the Duties incumbent upon you, in Order to your possession of them when you shall be here no more.*

I. *Prepare* for this prepared place. For it is prepared for none, but such as shall be prepared for it. Christ went up to prepare this place, and he sends his Spirit down to prepare such for it, that shall be taken up into it. If you are to leave one dwelling house on earth, being either a Tenant at will, or your Lease expired, you will either renew your Lease, or take care to provide an House elsewhere, that you might not lie without doors. You are a Tenant at will, and might be turned out without an hours warning, or God having determined the time of your abode on Earth, when it is fulfilled there will be no renewing your Lease of Life: Be therefore always ready, and prepared for this house above, that you might not lie without those doors. And for this purpose practise these three things.

1. *Do you become God's Spiritual House, Heb.* 3. 6.—*Whose House are we,* 1 *Pet.* 2. 5. Ye *also, as lively Stones, are built up a spiritual House.* An old unsanctified heart, is no house for an holy God to take up his abode in: If you are not an house for him, while you live, you shall

ſhall not have a Room in his houſe when you die.

2. Get this houſe of your heart *well furniſhed*, fit in ſome meaſure for the entertaining of ſo great a Lord and King: adorn and garniſh it with all the graces of the Spirit, with Faith in God and Chriſt, With love to him, with deſires after him, with de ight in him, and lively well-grounded hope of living with him. Keep it clean from reigning Sin, ſearch every Corner of it, and ſweep out what is inconſiſtent with a State of Grace; and becauſe Duſt and filth will be daily gathering in it, waſh it dayly with your Tears and Waters of renewed tepentance.

3. Give *no occaſion* by *Indulging any Sin*, to God to remove from your heart, grieve not the holy Spirit of God to be weary of his Lodging in your Soul, or to withdraw from it. Remember what dwellers have taken up their habitation in you, and behave your ſelf accordingly.

God the Father dwells in every believer. 1 *Joh.* 4. 13. *hereby we know, that God dwelleth in us and we in him, becauſe he hath given us of his Spirit.* 15. *Whoſoever confeſſeth that Jeſus is the Son of God, God dwelleth in him and he in God.* So alſo *v.* 16.

God the Son dwelleth in every believers heart. *Eph.* 3. 17. *That Chriſt might dwell in your hearts by Faith.* John 14. 23. *If a man love me, he will keep my words, and my Father will love*

love him, and we will come unto him, and make our abode with him.

God the holy Ghoſt keeps in a ſanctified Soul as in his Temple. 1 *Cor.* 3. 16. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.*

Thoſe that are thus an holy habitation of God on Earth, ſhall have manſions in his Houſe in heaven. But the *unprepared*, making their hearts as ſo many *Cages* of Reigning luſts, as ſo many *Sties* for the Litter of filthy Sins, as ſo many *Dens* for unclean Spirits, and ruling Devils, ſhall be ſhut out from thoſe manſions that are prepared for better company.

II. *Make Sure of your Title to a manſion in Heaven.* For you may be prepared for it, and might not know it, nay might doubt and fear you are not, and conſequently that it is not prepared for you: Many claim a right unto it, that have none at all, like a fooliſh Man that ſeeth a *Lords Houſe* and ſaith, this houſe is mine, and in it I muſt dwell, which if he ſhould attempt, the Lord and all his Servants would turn him out, or ſhut the Gates againſt him. Thouſands are ſuch fools, that leave their houſe below, hoping for manſions in that above, that ſhall find the doors ſhut againſt them.

That you may be ſure, ask your ſelf and faithfully reſolve theſe Queſtions.

Firſt,

First, *Is the owner of that house above your Father?* For there is no room there but for his Children, all his Sincere Servants being his Children, none but Children shall enter in to dwell there.

Are you *like your Father?* may you be known to be his Child by your likeness to him, having his holy Image renewed in you?

Do *you obey him?* His Children are dutiful and obedient. The rebellious must and will be kept out. Is your Obedience chearful and universal! in respect of the *Object.* All Gods commands. *Psal.* 119. 6. and of *the Subject*, with all you heart. *Psal.* 119. 34. and in respect of the *time* that it be always. *Psal.* 119. 112.

Do *you please him?* Do you fear to offend him?

Do *you honour him?* Mal. 1. 6. A *Son honoureth his Father, and a Servant his Master. If I then be a Father where is mine honour?*

Secondly, Is the *Purchaser of that house and mansions in it your Lord and Saviour?* Is he *both* to you? For if he be not received as *a Lord*, he will not be your *Saviour.* Reason doth abhor what is so unreasonable, that the Devil and Sin should be your commanding Lords, and you their obedient Servants to your dy-

ing day, and Christ at last should be your Saviour; as if you should do the Devil's Work all the Day of Life, and at the Night of Death Christ should pay you your Wages, and Reward you with *Heaven*, for deserving the Punishment of *Hell*.

Do you love him with predominant Love, that loved his with so great Love, as by his precious Blood to purchase Mansions for them? for if you do not love him *more than all*, you do not love him *sincerely at all*, Matth. 10. 37, 38.

Do you *Consent* to *his Gospel Terms*, without excepting against any? Is *your Soul now espoused to him?* 2 Cor. 11. 2. is the Contract made? that so when the great Day of Solemnizing of the Marriage is come, the Son might take you as his Bride into his Father's *House*, *Rev.* 19. 7. *Let us be glad and rejoice and give honour to him; for the Marriage of the Lamb is come, and his Wife hath made her self ready.*

Thirdly, Is the *Holy Spirit of God your Sanctifier*, Guide and effectual Teacher? Do you follow his Conduct according to the Scripture Indited by him? Do you walk after the Spirit, and not after the Flesh, *Rom.* 8. 1. Doth the Spirit of God dwell in you

you? else you are none of Christ's, nor is Christ yours, *Rom.* 8. 9. Are you led by the Spirit, and do you by the Spirit mortify the Deeds of the Flesh, that you might live with God in his glorious House? *Rom.* 8. 13. 14.

Fourthly, *Are the holy Angels and Saints, the Inhabitants of that House, your example and pattern in doing God's Will?* Tho' you cannot equal their degrees of Obedience in respect of Perfection, yet do you endeavour to come as near to them as you can, in doing God's Will on Earth with Cheerfulness, Constancy and Sincerity, as they do in Heaven, *Matth.* 6. 10.

Fifthly, *Is your Heart set upon the Treasures in that House?* or have you none there to set your Heart upon? for if one be there, both are, *Matth.* 6. 19, 20, 21. Is your Conversation in Heaven? *Phil.* 3. 20. Do you seek those things that are above, where Christ sitteth at the right Hand of God? Do you set your Affections on things above, and not on the things on Earth, *Col.* 3. 1, 2. Have those things that have the *priority* of Dignity and Necessity, the *priority* of your Care and Time? Do you seek those things first of all, that are best of all, most excellent in themselves, and most necessary for, and suitable, and satisfying to your Soul, *Matth.* 6. 33.

Be careful, close, exact and faithful, in searching whether these things are in you, which if you find, you shall find a Room, a Mansion for you in Heaven hereafter.

III. *Let your mind be employed in thinking on your Father's House and your Mansions there*; and well you may, when you are sure it is prepared for you, by your being prepared for it. You are Sojourners, absent from your Father's House and heavenly Home, you are Travelling towards it, as you go along on your Journey think on it.

1. *Daily.* Shall there be a Day, any one Day without some Thoughts of your Eternal Home?

2. *Believingly.* Sure I am there is such a State, such a place, such an House above, and such Mansions in it; my Lord that came from thence hath said it, and I do believe him; he is gone thither, and there he stays till he come again according to his Promise, and will take all his to be there with him for ever. *Lord I Believe, help thou my unbelief.*

3. *Joyfully.* O What Joy might fill your Heart, while you think there is in Heaven a Mansion *for me, for me* that am unworthy of a Cottage upon Earth; yet there is *for me* a Mansion in my Father's House. *Lord!* what Love is this of thine to me, that thou camest down to Purchase, and art gone up again to prepare

prepare a place for me? Might a Room in Hell have been prepared for me, and is there for me a Manſion prepared in *Heaven*? O how warm is my heart within, when I think what my Lord is gone to prepare for me above! I am going on, I am daily travelling to it: I am a Days Journey nearer to it to Day than I was Yeſterday. I am almoſt there, the Gray *Hairs* on my *Head* tell me I am almoſt there; my frequent Sickneſſes tell me I am almoſt there: I am in (a believing) view of my Father's *Houſe*; put on my Soul, put on, do not tire in thy way, be not weary in thy Journey to ſuch a glorious Place; thy Day is far ſpent, thy Night is at hand, when thy Lord will take thee into his Father's *Houſe*. *Dear Saviour!* ripen me apace for that place that thou haſt made ſo ready for me.

4. *Occaſionally.* When you ſee a ſtately *Houſe* on Earth, think what is my Father's *Houſe* in Heaven! this Palace is no more, nor ſo much to it, as a Cottage is unto this Palace, the Marble Stones, the ſtately Frontiſpiece, the artificial Gravings, the adorned Windows, the contrived Rooms, and all that Art and Nature have contributed to the commendation of it, is no more than an empty Shew to a real Treaſure, or a Shadow to the Subſtance, or a Sign of a Caſtle is to the Caſtle it repreſents.

Or when you have a good *Houſe* of your own, with convenient Rooms and Chambers, and Cloſets, that you Delight your ſelf in your Dwelling, and in ſhewing them to your Viſiters, think how infinitely better is your Father's *Houſe* above; and ſay, I will be thankful to my God for ſuch an *Houſe* in my Pilgrimage, where I may lodge as in an Inn; but I will rejoice in the Love and Mercy of my Saviour, that hath prepared a better abiding place for me in Heaven.

5. *Solemnly*, At ſome ſet, appointed, ſtated times, enlarge your Thoughts in Meditating on what is there to feed your muſing Mind withal, which I can commend as a moſt excellent way to warm the *Heart*, and inflame the Affections, dwell in your Thoughts:

On the *Preſence*, the *glorious preſence of the Father, Son, and Eternal Spirit*, with whom you ſhall dwell for ever.

On the *Company* you ſhall be delighted in, holy Angels, glorious Saints, Multitudes, innumerable Multitudes of both, all in Perfection.

On the *Entertainment* you ſhall have at your Entrance in, and the welcome you ſhall have to your new Habitation above.

On the *Continuance*, yea, the Eternity of your Dwelling, without Remove for ever.

On the *Imployment* you ſhall be for ever taken up withal in that Houſe, to Love and

and Joy, and praiſe your Lord to all Eternity.

IV. Let *your Tongue be talking of your Father's Houſe,* your Home and Manſions there, with your fellow Chriſtians travelling with you to the ſame Place. What a ſhame is it to Chriſtians, when they Viſit or Journey together, to talk of their Houſe and Lands, of their Shops and Trades, of their Modes and Money, of News, yea, and Sins and Faults of others in a Reproachful way, and not one word of their Father's Houſe, nor of their Manſions above, to excite, or quicken, or comfort one another in the hopes of it; or reprove (where it is needful) the ſlow Motion, or little progreſs they make in Grace and Duty, in order to their Preparation for it.

V. *Long for the Poſſeſſion of your Manſions in your Father's Houſe*; as an Heir doth of his Inheritance. What! have I a Manſion in Heaven? doth it not ſtand empty till I come? when ſhall I go to my Father's Houſe? when ſhall I go ſee the place my Lord Jeſus hath prepared for me?

O that in this Earthly Houſe I could earneſtly groan to be removed to that Houſe in Heaven; O that in this Tabernacle I could groan as being burdened, that Mortality might be ſwallowed up of Life; knowing, that whilſt I am in this Body, I am abſent from the Lord,

and from my Father's Houſe! O that I could attain to greater willingneſs to be abſent from the Body, that I may be preſent with the Lord! and to go home from this ſtrange World to that in Heaven!

Uſe III. *We cannot be poſſeſſed of theſe Manſions till we die, therefore dying is a flitting from one Houſe to another,* not in the ſame World, but from one Houſe in this World, to another Houſe in the other World, a Remove not for the worſe, but for the better, unſpeakably better. Every Man's dying is the removing of the place of his Habitation, a going to a new Dwelling: When you are going to a new Habitation in this World, you often ſend your Bills, that the Congregation would put up their joint Prayers, that you might have God's Preſence with you, and his Bleſſing upon you in your new Habitation. How much more ſhould this be your Deſire, that when you ſhall change your Dwelling on Earth, you might remove to a place where you might have the Preſence of God, and be bleſſed with his Bleſſings upon you for ever.

There are four Houſes that I would adviſe you to have your Thoughts much upon;

The *One is that all muſt go from.*
The *Second is that all muſt go to.*
The *Third is that moſt, not all ſhall go to.*
The *Fourth is the beſt, that only the Good ſhall go to.*

I. Well

I. Well, *Conſider the Houſe of your Body*, in which your Soul now Dwells, and be ſure that your Body be made your Souls *Working-houſe*. Let not your Soul live *idly* in this Houſe, or only dwell there to mind earthly things, or to light your Eyes, or give motion to your Hands and Feet to run up and down, and work for no more than what you muſt leave behind you, when your Houſe ſhall tumble down.

Be moved to this advice, becauſe you dwell in an Houſe of Clay, the Foundation whereof is in the Duſt, *Job* 4. 19. that this your Houſe is built upon the Sand, and when the Storms and Winds of Sickneſſes and Death ſhall beat and blow upon it, it will fall, and great will be the fall thereof. This Houſe wants daily Repairs, the Pillars that bear it are waxing old, the Walls are mouldring, the Windows begin to be darkened, the Foundation fails, the Roof is Crazie, and the whole houſe doth often ſhake, and all that you can do, cannot long Support or ſhore it up.

II. Often think *of the Houſe of the Grave*, Job 30. 23. *I know that thou wilt bring me to the Grave, the Houſe appointed for all the Living.* What manner of Houſe is this?

1. It is *a cold Houſe*; cold Death brings the Body to a cold Grave.

2. It is a *dark Houſe*, no light ſhineth into it when ſhut up, there are no Windows to it.

3. It is a *common Houſe*, for Good and Bad, for

for Young and Old, for Rich and Poor, for the Wise Man and the Fool, for the Learned and the Ignorant: *The common Inn of all.*

4. It is a *Sleeping House*; no working for the World, no praying for Heaven, no repenting for Sin, no making Peace with God, no doing any thing for any thing when there. *Eccl.* 9. 10. *Whatsoever thine Hand findeth to do, do it with all thy Might, for there is no Work, Device, or Knowledge in the Grave, whither thou goest.* Joh. 9. 4. *I must work the Works of him that sent me, while it is Day; for the Night comes, when no Man can work.*

5. It is a *Large House*; tho' an house under Ground of *Six Foot*, will be long enough for one; yet the Bosom of the Earth (yea, some part) can swallow all, and feed upon and consume the Flesh and Bones, as to be ready for the receiving of more.

III. Forget not the *House of Hell*, that you may be diligent to escape it; for in that house are the Chambers of Eternal Death. But to what may I compare this hellish house? Or, Whereunto may I resemble it?

1. It is *a Wide and Large House*; innumerable Lodgers it hath already received; Multitudes, from all Parts, are going to it; but it never saith, it is so full that it can hold no more.

2. It *is an Hot House*; many full of Pain and Aches, go to an *Hot house* upon Earth, that

that they may have Eaſe; but this houſe will be ſo hot, that all that are there can have no Eaſe, Night or Day, or one Moment for Ever.

3. It is an *Houſe of Mourning*, weeping, wailing and bitter Lamentation. *Mat.* 25. 30.

4. It may be reſembled to a *Bedlam-houſe*; for all that are ſo *Mad* as to prefer the Creature before God, and Sin before the Saviour, and the World before Heaven, and never come to themſelves before they die, are ſent thither, where they rage, and rave and Blaſpheme like ſuch as are diſtracted.

5. It may be likened to a *Peſt-houſe*; all Mankind are ſick of the Plague of the Heart 1 *King.* 8. 38. of which, if they be not cured by Chriſt the great Phyſician, they can be cured by no other; but ſhall be ſent to the common Place of all that were never healed, and be given over for dead, for damned, to lie under the Power of the Second Death.

IV. Let *Believers delight themſelves in their Title to their Manſions in God's Houſe in Heaven*, and comfort themſelves when any of their Godly Relations are received into the actual Poſſeſſion of theirs. When you ſit and mourn, weep and lament that they are gone from your houſe on Earth, you look at the *Table* where they did uſe to ſit with you, but they are not there; in the *Beds* where they did lodge, but they are not there, in the *Cloſets* where they did read

and

and pray, but they are not there, in what Place soever you saw them in your House, you can see them there no more, they are gone, no more to return, and therefore your Hearts are filled with Sorrow, your Eyes with Tears, and your Mouths with Complaining (but let them not be with discontented and repining) Words; then think of the Change they have made of their dwelling Place, and how much better the house is that they are removed unto, than yours here is, in which they dwelt with you; and how much better their State is where they are, than yours is where you yet remain to be; as much as *Vision* is better than *Faith*, or *Fruition* is better than *Hope*, and *Possession* is better than *Expectation*, or *Joyful Praises* in Heaven are better than imperfect *repenting Prayers* upon Earth; and then think as if you heard them call to you from their house in Heaven, saying, *Weep not for us that are safely lodged, welcomly entertained in our Mansions of Glory, but weep for your selves, that yet dwell in Houses of Clay, in a sinful, sorrowful World: Ye hope, but we enjoy; ye wait, but we have received; ye expect, but we possess; ye pray, and seldom praise, we always Praise, and need no more to Pray; ye are groaning under Wants, but we have all Supplies; ye are tempted by Devils, we are out of their Reach for Ever; ye desire, pray, prepare and hope to be where we are, but we have no desire nor Inclination to be again with you, where ye are; ye would, and at length shall come*

from

from thence to us; but we ſhall never go from hence to you; for we cannot be in a better Place, nor in better Company, nor in a better State, nor have better Imployment than where we are; but ye may, and muſt have better with us, where we are, than ye have where now ye be, or elſe it will be worſe with you than yet it is: Therefore weep not for us, but for your ſelves.

And when ye ſit and think the Houſe of their Bodies is fallen (no more to be built till the Reſurrection) and the Ruines of it carried and laid in the Houſe of the Grave, and your Thoughts haſten to the Grave (as *Mary* was ſuppoſed to go in haſte to *Lazarus* his Grave to weep there) and deſcend to the Bottom thereof, then let them rebound as high as Heaven, and ſay, whom did we ſeek? *N. N.* they are not here; here is nothing but the Body, the Soul is in Heaven; here is nothing in *this Houſe*, but what was the Houſe in which once the Soul did live; but that is gone to its Manſion above; it never came into this Place, but when it flitted from its Earthly Houſe, it aſcended up unto its Heavenly Houſe; then follow it in your Thoughts thither, and delight your ſelves in ſerious Meditation how it is delighted there, and intermix your Mourning becauſe the Body is gone down into the Grave, with Rejoicings that the Soul is gone up to Heaven.

This ye might do that are Mourners upon this occaſion, becauſe ye have ſuch good reaſons

reaſons for your hopes, that while the Body of your deceaſed Relation is ſleeping in the Duſt, her Soul is received into Glory: as ye know were ſuch as theſe.

The reaſons that ye had of her early Converſion, by her early delight in Holy things, and Perſons that were of holy Converſation, and accuſtomed to holy Diſcourſe, by her frequent, yea conſtant retirement to ſecret Duties, continuing therein unto the laſt.

By her Performance of *Relative Duties*, being Dutiful to *her Parents* from her Infancy, even in ſmaller matters, when ſhe had an intimation of their pleaſure, being tenderly loving to her *Husband*, often a *Spur* to him in his *Miniſterial Work*, or *any thing* that was good, but never a Bridle to him in any, being a Siſter of great natural and pious Affection; not only grieving for the loſs of one by Death, and carefully attending of another (her young Brother) in a late ſickneſs at her Houſe, but alſo concerned for the welfare of the Souls of ſuch (eſpecially) as were Related to her.

Upon her Confinement to her Bed (which was but a Fortnight) ſhe conceived her Life would be but of a ſhort continuance; and finding her head alſo ſeized, ſaid, *Oh if the work were now to be done, what an unfit time is this! Oh my ſtupidneſs! It troubles me, I cannot pray, O pray for me.*

Satan

Satan made his Aſſaults; after ſome Clouds, the Light of God's Countenance did ſhine into her Soul; for being one Night under heavy Complaints, in the Morning ſhe ſaid to her Friends about her, *Ye know not what God this Night hath done for my Soul.*

When asked what it was on which ſhe relied, ſaid, *Nothing but the Righteouſneſs of Chriſt, who died for ſuch as I am, and I hope is now interceding for me, for me, and I am ſatisfied and willing to die.*

Two days before ſhe died ſhe called for her Children, and being raiſed up in her Bed, took firſt the one, and then the other in her Arms, greatly rejoycing over them, and ſolemnly Bleſſing of them; afterwards calling for her Relations, ſaid to them, *Love one another; let Love continue; I hope we ſhall meet in Heaven, and now the Lord be with you.*

She was never heard to utter one repining Word, but begg'd of her Relations to ſubmit to God's Pleaſure, ſaying, *if it were for his Glory, and he had any more work for her to do, he could and would reſtore her, but if not, ſhe was ſatisfied, and God was juſt in all his dealings.*

The laſt entire ſenſible Sentence ſhe was obſerved to ſpeak, was this, calling to her Huſband ſaid, *O my Dear, bleſs God for what he hath done for my Soul; my Head is ſore pained, but I am going home.*

Bleſſed

Bleſſed Soul! was this thy laſt ſenſible word in this place of thy Pilgrimage; *I am going home*! happy Soul! that art got ſafely Home, and Lodged in thy Manſion in thy Father's Houſe! thou art gone before; Lord prepare us for that prepared Place; that when we ſhall follow after, we might alſo have our Manſions in thy glorious Houſe above! *Amen.*

F I N I S.